

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS

LESSON 4

Transcriptions from Ann Davies' Class Lectures

In the last lesson we asked you to give careful attention to your inner desires, to ask yourself, "What do I want?" You will remember that we said that very few know what they really want. Of those who do, a goodly percentage have been placing their attention, formulating their desire, in the wrong area.

What want really implies has not been understood. In this lesson we shall try to give you an account of the esoteric aspects of desire and "demonstration." We do not recommend that you become merely a fine demonstrator of things, but as you read in the Book of Tokens, "He who would know God must first know his own consciousness," which is an aspect of God. In order to know your own consciousness, the first thing you must do is to look into your own heart and find out what it is you think you want, and as a result of this, to study what is happening to you so you can see how you are creating everything that you have--that you yourself built yesterday--and that today is the result of yesterday's thinking, feeling and desiring. It is by becoming attentive to your wants, learning what to do about them, that you will begin to be a conscious co-creator with God.

Remember that by insisting that you must know what you want before you work with these powerful techniques that we shall give you, we are not trying to make you materialistic. By now, you surely realize this. As you discover how it is that you build your today, you should learn what it is that you truly yearn for, so that you may become a fulfilled center of expression for the Primal Will to Good, or God. This fulfillment, indeed, is your greatest responsibility to yourself, to Life, and to God.

We must not feel that spirituality is walking about with a solemn face and sighing that one has overcome any desire for physical things--this is not spirituality, it is merely an announcement that one is tired of it all and that one is not participating consciously with the heart and mind in the livingness and flow of life. It is an indication that one is building exactly what one feels.

Let us analyze some of the things involved with the question "What do I want?" Even if you know what you want, you still need to know WHY. Also, it is necessary to understand what is involved in not knowing, because sooner or later you will confront that problem. We must never forget that no matter how high we attain, no matter how far we seem to reach in our spiritual growth, we can always fall, and fall hard. There is no quality that we can develop, mentally, emotionally or spiritually that we cannot also lose, and lose entirely if we become lazy and disinterested. If in your mind you dwell on the pains of life, life will begin to present only this side to your attention, not because that is all there is to life but because you are so creating. The occultist cannot afford uncensored mentation--he falls harder than the untaught.

The more highly evolved you are, the more intense the mental and emotional nature becomes and the more sensitive your life becomes to repercussions from your thinking and feeling processes, either positive or negative. This is the reason for the seeming adverse conditions that meet the occultist. It is really an acceleration of evolution in consciousness. This is why it is vital to decide what you want, to work toward it, to gain control of the wanderings of your attention by understanding the powers of subconsciousness.

You must learn how to release the powers of subconsciousness consciously, and you cannot do this until you consciously know what you want. If you have not fixed yourself a goal, you are, in effect, announcing that you have no focus, and you will not have the drive to do much with your consciousness, with your thinking, with your feeling, with all your powers. Remember that you do not have to learn how to direct subconsciousness or to utilize its powers; you have always done it. What you must learn is how to direct it consciously! Only this ability to consciously direct the subconscious gives one the power to reverse the destructive tendencies that have raised havoc with himself, his environment and others with whom he comes in contact. If you still do not know what you want, work at discovering it.

If you know what you want to do and to be, you must have in mind something to work on consciously in order to change. Remember that we took to task the attitude of "all I want is spiritual illumination." We said this is escapism. It is true that this is the final goal for all, but there are first steps that must be taken. If one wants to be a teacher, he cannot just sit down and visualize himself teaching. Nothing will happen; he will not even be able to visualize it correctly. That which you have not the capacity to image, you will never be able to develop exactly and correctly! That is why it will not come to you. It is one of the reasons occult methods apparently fail at times. The methods do not fail; we fail to understand them. If we do not understand, we cannot work properly with the principles involved with consciousness. When we see that things are not working out, we should undertake a little self-examination to learn what it is that is not in harmony with the true laws of consciousness.

If one wants to be a teacher, he has to apply himself to study, take courses, develop a personality that goes with teaching. Dr. Case has said that no one is a good teacher who is not a good ham. If you are a good ham, you have the talent and capacity to be a good teacher, even a good spiritual teacher, because, after all, whether you teach English or math or the Spiritual Path, you are still a teacher. In order to teach, you must be able to project yourself to those who sit to learn. If one has not a talent for acting, dramatizing, making things exciting and interesting, the student's attention will wander and he will not learn. Have you not on occasion yourself listened to a monotonous voice chattering tritenesses with no spark of life? Such a speaker has not the talent to teach, and those who come to listen will receive very little benefit.

There is no reason to look down on certain traits as undesirable. All qualities can be used constructively or destructively. As children we are unabashed exhibitionists, and when we grow older, although we do not like to show off too obviously, we do everything that we can to gain attention. This is a form of exhibitionism and is a universal trait. Being the center of attention is constructive if one has something to radiate. The Lord of the Universe is an exhibitionist. If this statement shocks you, it shouldn't. True spirituality does not reside in pompous solemnity, the so-called "spiritual attitude." The Lord of the Universe loves to display.

The Lord of the Universe loves to display Itself in myriad ways through flowers, trees, the sky, birds--all creatures including ourselves. Because we are aspects of God, we reflect the same qualities. We love to enhance our appearance, make ourselves more

attractive. In so doing, we are expressing the spirit of beauty that God intends. This is at the heart of display.

Wanting to be or to do anything requires practice and preparation. If we do not want to be or do this sufficiently, if our desires are not really fixed, we shall, naturally, be careless of practice and preparation, and results will reflect this attitude. When you have analyzed what it is that you want to be and do, you must then analyze your thinking and feeling toward this goal. You must determine what you are doing for and against it with your creative subconsciousness. Such examination becomes more and more intensive as you advance in the work. Certainly, any spiritual teacher worthy of the name must be very careful to analyze and test himself continually in this fashion. Some who call themselves spiritual teachers, unfortunately, ignore this responsibility. Their exhibitionism is applied negatively in the form of ridiculous claims to be Masters of Wisdom.

Any spiritual teacher who handles groups of students cannot be a Master of Wisdom, for a Master does not function in such a position. A Master of Wisdom uses the teacher as a spiritual channel. An imperfect channel, perhaps, but the best that is available on this planet in which the souls are very young in evolution as viewed by a Master, yet he must use the tools he has. This is what the Master R told Dr. Case when he met here in the flesh in New York. The Master R, incidentally, traveled luxuriously, dressed elegantly, and obviously enjoyed the things of this world. Spirituality, I repeat, has nothing to do with poverty. We owe it to ourselves and to life to expect the good things in life. As we eradicate complexes of poverty and insecurity, we too will express that which is adequate and beautiful for us.

The creative subconsciousness gives us our environment! If we hold the idea that poverty is a spiritual thing, that not having the things which make life more comfortable indicates our spirituality, then we are using our creative subconsciousness to create lack, complete and absolute lack if our feelings are sufficiently intense.

The Master of Wisdom told Dr. Case and the author that to spread the proper teaching, to have the channels to develop group vehicles for speeding evolution, it is necessary to use a specific type of organism. The spiritual teacher must be a particularly sensitive or psychic type, not passively mediumistic. The mind of such a teacher must have evolved to a high intellectual level to be a channel for the higher teaching. The emotions must have developed to a high degree of intensity, for enough force to flow through this channel. The handling of such intensive forces, mental and emotional, often misleads such people. They know that they are in a position to handle vastly greater forces than most; they do not realize that this does not make them Masters. We urge you not to worship your spiritual teacher. This is not the way to attain and grow.

The moment that you assign a superhuman stature to a human being, you are trying to establish a contact in a way that becomes another form of escaping. Some have claimed to be Masters. They are said to fall into deep trances and experience divine union. Their disciples worship them, watch over them, tend them. They are supposed to be Masters. In the deeper teachings of the Western Qabalistic work, given to us by those who truly know, it is said that this is not what we should do. Most occult aspirants in the western world have

already learned this and learned to detect fraudulent claims of this kind, whether deliberate or from self-delusion.

The karma for those who come to our work, and the most important part of their aspirations, must be expressed in learning how to control the energies that surround us in the physical universe. That is why we are born here; that is why we are subjected to the impact of the intensive life within the physical universe. Those who seek to use the mystical experience as an escape are still lost in a previous attainment, or experiencing it for the first time and are overwhelmed by it. You must not allow yourself to become deluded. This interferes with the use of the creative subconscious powers that we wish you to understand, so that when you have decided on what you want to be and do you will be able to hold your mind and attention in that area without being swerved.

It is right to want cosmic illumination; we must want it; we must also have enough humility to know that in order to attain it we must become masters of our minds and hearts. As you unfold towards the Divine, you become a channel for more and more intensive forces. If you have not learned to be master of your mind and heart, you cannot transmute them. Being master of the mind and heart means setting your mind to a goal and accomplishing it. When you know what you want to be and do, you will set it as your mark and keep working at it. You will watch every thought and every emotion and substitute or transmute those emotions and those thoughts that are not in harmony with what you want to be and do. In this way, you fully use the creative subconscious, channeling all of its tremendous potential into manifesting your goal.

We must understand that the creative subconsciousness brings about the fulfillment of our goals only as we are able to recognize, and so eliminate, those feelings and thoughts that are inharmonious to the attainment of these goals. There are those whose mistaken understanding of spirituality demands a sanctimonious poverty. And because they are expert visualizers and most consistent in their affirmations that they are above any interest in material possessions, their creative subconsciousness creates for them nothing in large and impressive quantity. We should not, we cannot, and we try at our peril to separate ourselves by a void from the rest of humanity. Harmonious blending of our creative efforts with humanity is our true way of expression. One must realize that he who would function adequately for God, of God, in God, should have those things that make it more convenient to function in God's society. The occultist owes God the time to assure that his vehicle is functioning as well as possible, giving it fresh air, exercise, sunshine, and proper nourishment. Every school of thought tells us that it is important to care for the physical vehicle. It is in and through the physical vehicle that consciousness experiences Itself, and if we damage the vehicle by negations, neglect, or incorrect evaluation of life, the vehicle will not experience fully.

Very few people enjoy continuous energy, verve of life, because most of them are continually giving negative suggestions to subconsciousness and thus not creating the proper vehicle. No matter what your goal is, how can you enjoy the fulfillment of that goal if you have physical aches and pains, even if you achieve the demonstration of your desire? We owe it to our own spiritual aspirations to use our creative subconscious energies properly, to give the proper suggestions for health; to see that we have fresh air, sunshine, exercise and proper nourishment. That is the first essential for releasing the fullness of the creative

energies of subconsciousness. No one who is in physical pain or who feels depleted can utilize the full projective abilities of subconsciousness. The attention becomes enmeshed in despondency because the body cells are despondent. Every one of the trillions of cells is a little consciousness and becomes dejected when it does not receive its due nourishment. This is like not feeding a pet the things that it requires. That is what we do to the little consciousnesses of our bodies by scorning the physical, and it is cruel. Even if we do not think of being kind to ourselves, we should have more consideration for these little foci of life. Perhaps if we thought of ourselves as the cells, it would be easier for us to give the body more attention, for too often we have deeply ingrained the idea that we must not think of ourselves.

Analyze for the rest of this week, then, what you require to bring about a greater joyous ebullience of life to the little cells dependent upon you for their nourishment. Then go to work and start nurturing them properly.